

EXHAUSTION AND DEGENERATION follow the excessive use of the Senses, without due intervals of rest for repair. In order to maintain the wanted energy, the force expended, whether of mind or body, must be restored. When the expenditure of brain matter and other nervous elements is continued by over-work, the early extinction of life itself may be looked for as the result of such degeneration. The ingredients composing Fellows' Compound Syrup of Hypophosphites, are such as constitute healthy blood, establish sound nerves and senses, and will consequently not only prevent this exhaustion, but in most cases restore such as is lost.

Correspondence.

For the Christian Messenger.

DR. CLAY IN LONDON.

The following letter to the pastor of the North Baptist Church, Halifax, has been handed to us, at Dr. Clay's request, that we might see if it contained any thing we might deem worthy of publication. Our readers will not object to the greater portion, and we are assured will be glad to get more from the same source. We thank our brother for his communication, and shall hope to hear of his success in his work, and of his sending out a large number of emigrants from Great Britain who will form a valuable addition to the people of these provinces:

My Dear Brother,—

I have been very busy writing this week and also at my own work, giving instruction to parties going to the Dominion; and much they need it, for I can assure you there is but little known of our beloved Scotia. I cannot write much about this city, I may say this world of wonders, and so will content myself with saying a little about those matters in which you feel most interested, namely, the preaching of the gospel. Of course I have had no time or inclination to hear any one but Spurgeon since I came here; and oh! such preaching. The first Sabbath I was much disappointed in his voice, there was a very great defect at the end of each word, or of many words as it regarded the final consonants. But afterward I found that to have been the result of over work and a slight cold. No matter how anxious you are to see and hear Spurgeon, you soon lose sight of him as he gets behind the Cross, behind the blessed Jesus and holds him up to dying sinners. After preaching he only pronounces the benediction, and the larger portion of the congregation bow down in silent prayer. There is no rush to get out of the house. After the evening sermon the first Sabbath that I was there, he said: We will sing a few verses before I close. And he gave out that blessed hymn,

"There is a Fountain," &c.

And as it was sung by seven thousand people, they seemed to sing like one being; and when they sang

"I can believe, I do believe," &c.

I never heard any thing like it, I could not prevent the tears from running down my face as I thought of that day when the host which no man can number shall sing and

"Crown Him Lord of All."

It appears to me that the preacher first drew and made the congregation, and that new the congregation keep up the preacher. I have spent the whole of both Sabbaths there, for with the exception of from one to half-past-two, the house is open until ten o'clock at night. It is one vast Mission house, all under the direction of the one guiding spirit, the Pastor. The greatest power the church possesses is their attention to strangers. I had spoken to no one in the morning, but I returned in the afternoon, and went into the Sabbath School, the Superintendent left his place and came to me, giving me a warm christian welcome that made me feel at home, I then took charge of a class of boys whose teacher was absent. Bro. Davis then introduced me to Sister Bartlett. She is a wonderful woman, "full of faith and of the Holy Spirit." She takes the lead in all that the females of the church are engaged in. She has a class of about one thousand women. They meet every Sabbath afternoon in the Lecture room, and she addresses them. She has one of the finest voices I ever listened to as a speaker, but in prayer her whole soul is engaged; she is in the presence of her Lord pleading for

the salvation of those under her care.—Already more than a thousand claim her as their spiritual mother, and have joined the church out of her class. At the close of her meeting there is tea provided for all that have too far to go to return in time for evening preaching. They pay two pence and provide their own bread, butter, &c., I should say that over two hundred of Sister B's class took tea last Sabbath, besides the Sabbath School teachers who took tea in other departments. Last Lord's day afternoon I gave an address to about eight hundred women, Sister B. presiding, and took tea with them the second time, having been with them the Sabbath before.

We can form no idea of the amount of labour performed by Mr. Spurgeon's church. While in the Pastor's preaching and in the members speaking and praying, what God has done, and must do for us, if we are saved, stands out in bold relief as the uppermost thought. They are all at work, just as if they had to save the world themselves, they act as if they were saved by grace to work for God. Just think of the influence of a congregation of from six to seven thousand. A church between three and four thousand. A Sabbath School of from twelve to fifteen hundred. A Female Class from eight hundred to a thousand, with a college loved and worked for by all. An orphanage for the little ones, and a home for the fallen. Lay preachers, tract distributors, street preachers, all go out from this great church, in fact it stands like a christian galvanic battery, sending its life-giving fire into the darkest parts of this sin-smitten city. And if you came among them as a stranger, and had never seen his likeness, Mr. Spurgeon would be the last man in the lot that you would pick out as the moving power or spirit. You see him standing among his deacons and other leading members of his church with no ministerial pomp or stiff pride, even the white choker is wanting; in fact, in American language, he does not "put on airs," and when he takes you by the hand it is in a manner that says, You are welcome here. They have made me feel at home.

One evening last week a Mr. Varley gave a tea to twelve hundred butchers, and I had an opportunity of seeing him when not preaching, he is as bad as I am at a tea meeting, only more so, for he just keeps them laughing and crying continually. *

Believe me, your Brother in Christ,

EDWIN CLAY.

For the Christian Messenger.

REVIEW.

THE CHRISTIAN EVIDENCE SERIES. Published by the Christian Knowledge Society. This is a very praiseworthy and useful undertaking. Some of our best writers have been employed by the Christian Knowledge Society to prepare popular works on the Christian evidences, adapted to the masses, published at low prices, and specially adapted to meet the difficulties and objections of inquiring young persons. Four of these productions are now on our table. Their merits vary exceedingly, but they all deserve wide circulation.

1. *Historical Illustrations of the Old Testament.* By the Rev. G. Rawlinson, M. A., Camden Professor of Ancient History, Oxford. pp. 216.

Professor Rawlinson is well known as a learned and pains-taking student of history. His "Bampton Lectures" have obtained world-wide celebrity. He travels over pretty much the same ground in this volume, and succeeds, by the adoption of a marvelously condensed style, in placing before the reader a large amount of information. All the historical books of the Old Testament are passed under review, and it is shown that between the sacred narratives and the accounts of the same transactions, whenever given by secular historians, there is a substantial agreement; that the divergencies are few, and relate mostly to questions of chronology, about which there is little certainty in ancient writers; and that an impartial survey of the whole case must lead to the conclusion that the histories contained in the Bible are not myths, as unbelieving Germans and others have audaciously maintained, but genuine productions of honest authors, who for the most part were eye-witnesses of the facts which they relate.

2. *Moral Difficulties connected with the Bible.* By James Augustus Hessey, D. C. L., Prebendary of St. Pauls, &c., &c. pp. 219.

In this volume we have "The Boyle Lectures" for 1871. The subject chosen by Dr. Hessey is one of confessed difficulty, but of immense importance. We say

"difficulty," just because it is scarcely possible to do justice to it in the narrow limits assigned to public lectures. The propriety of this remark will be admitted if we mention the questions discussed in the second and third Lectures:—

"Are all the acts of persons summoned by the Almighty to special missions to be defended as righteous in His sight?"

"Does a general commendation of persons as just or righteous imply approval on the part of the Almighty of every particular act of such persons?"

It is evident that these, and other subjects, discussed in the other Lectures, would not obtain exhaustive treatment without much larger space than has been allotted to them.

There will be some difference of opinion as to the mode in which certain difficulties are met; but as a whole, these "Lectures" will be perused with great satisfaction.

The last furnishes an answer to the question—"Is Rénan's *Vie de Jésus* a faithful reproduction of the Divine Man of the Gospel? If not, to what defective mental and moral conditions on the part of that writer may the distorted representation be ascribed?"

We quote the concluding paragraph:—

"It is in itself a sad and evil case not to believe every thing high and holy of the Man Christ Jesus, our model for this present world—our hope in heaven—both God and man. There is, however, 'some soul of goodness' in those who see the imperfections of the false Christ, and who turn themselves resolutely from the 'blurred and shredded' Gospel of Rénan to the pages of Scripture undefiled. Let them prayerfully commence their study, and 'Who is He, that I may believe in Him?' will be answered fully, answered marvellously, and beyond their most sanguine hope. Some, it is to be feared, there are, who dare not believe in a perfect Christ. Such a Christ must render their own lives, if they call themselves christians at all, a pretence and a lie. They hate Him, as Ahab hated Micah, because He doth not prophesy good concerning them, but evil. But, in the words of a thoughtful poet, with which I would conclude my addresses at this time:—

"I tax not all with this unmanly hate
Of truth, for purer spirits stand without—
Meek men of reverent purpose, watch and wait,
And gaze in sorrow from the land of doubt.
Yes, gentle souls there be, who hold apart,
And long in silence for the day of grace;
For deep in many a brave, though bleeding heart,
There lurks a yearning for the Healer's face—
A yearning to be free from hint and guess:
To take the blessings Christ is fain to give:
To all who dare not with their conscience strive,
To all who burn for this most dear success,
Faith shall be born! and by her natural stress,
Push through these dark philosophies, and live!"

3. *Can we believe in Miracles?* By George Warrington, Caius College, Cambridge. pp. 222.

4. *Miracles.* By the Rev. E. A. Litton, M. A., Rector of Naunton, Gloucestershire. pp. 191.

We class these volumes together, as they relate to the same subject. Mr. Warrington's book contains a thoughtful and cautious discussion, which ought not to be hastily perused. It will repay a very careful perusal.

"This, then," Mr. Warrington observes, "is the final answer to our question. 'Can we believe in miracles?'"

"We can believe in them, if there be in us the bare rudiments of religious faith, such as nature and our own selves instruct us in; if we have learnt the alphabet of religion, and are willing to learn more. Then the message is plain to us, for it is written in characters that we already know, and whose import we cannot fail to perceive.

"We cannot believe in them, if the witness of nature and ourselves has been neglected or set aside, or if, having it we proudly refuse to admit that it is only the alphabet, and the real message is yet to come. Then all is enigmatical, full of difficulties and stumbling-blocks. But the difficulties are altogether of our own making.

Whether, if the former answer be ours, we proceed farther, and say that we ought to believe in miracles, depends upon the balance of testimony in regard to the particular miracles in question; a department of the subject with which the present argument is not concerned. Its object has been simply to examine what are the *a priori* difficulties in the way of belief, and what they are worth. And if in respect to these it has convinced any that they are not of the insuperable character often asserted, or if it has merely led them to see where it is that these difficulties really come from, and so induce a more careful

weighing of their validity, its object will have been fully accomplished."

Mr. Litton's book will not make so heavy a demand on the intellectual powers of the reader. It is a useful compendium of the proof commonly alleged in the argument for miracles, and will satisfy numbers who cannot procure larger volumes. Mr. Litton appropriately remarks

"Happily for the mass of Christians, the internal evidence, derived from the adaptation of the Gospel to man's spiritual necessities, is the most convincing, is the most easily understood; it makes its way to the heart by a direct path. Unable, perhaps, to reply to modern objections against the miraculous element of the Gospel, or to appreciate the grounds on which we receive them as authentic, the unlettered christian, nevertheless, feels that He whom they reveal is 'the way, the truth, and the life;' and while the storm of controversy rages round the external bulwarks of his faith, it is his privilege to retire into its interior recesses, where, in undisturbed communion with his Saviour, he finds true and lasting rest for his soul."

The Christian Knowledge Society has accomplished a good work in sending out these books. Without pledging ourselves to every statement or mode of reasoning employed by the writers, we can cordially give them our general recommendation, particularly to young men.

They should be obtainable in the stores of the Halifax booksellers. They sell at eighteen pence each in England.

C.

From the Visitor.

LETTER FROM REV. MR. GEORGE.

HENTHALL, January 18th, 1872.

DEAR BRO. BILL,—It is encouraging to read items of progress among the churches at home, and to be assured by your acts that on the Foreign Mission question the Baptists of the Provinces are awake. Your recent action towards an Independent Mission will, no doubt, awaken new interest. Even those who may be fearful lest you are moving too fast, will pray for the guidance of the Holy Spirit to rest on those who have been chosen to promote this enterprise, as they otherwise would not.

Just now there are cheering reports from nearly every missionary field, and it may not be unreasonable to believe that God's time to manifest his love and power to the nations of the earth is near at hand. The truth is certainly making headway in Burmah, notwithstanding it has one of the most seductive forms of error opposed to it, and every year finds more true believers, besides a continually and rapidly increasing number of disbelievers in Buddhism. The character of the Burmese disciples of Christ is of the first importance to those who desire to know what we have done for this people, and what we can do by giving them the Gospel. In endeavoring to shew this, it will be requisite to look at their former faith and hope. They were Buddhists, which means, that the antiquity of their creed, the excellence of the morals inculcated by it, and vast numbers of its adherents, not to mention the bewildering influence of its metaphysics on their mind, rendered them peculiarly opposed to the Gospel. Buddhism denies the existence of an eternal God. Whatever is, came through the operation of an all-controlling law. Men are fallen gods. Gods were once men, and have attained to their present felicity by their own virtue. Every man will be a god, though in order to become so, to satisfy justice for his sin he may have to live in every form of life and endure innumerable hells for periods of time beyond computation. Afterwards they will become gods, and finally attain to nibhane (annihilation). And this hope of ceasing to be, so terrible to us, is their chief good. They worship the three precious things, viz., the law, the idols and the priesthood, practice many austerities, and make valuable offerings to the priests, and build pagodas and monasteries. They consider all their misery, pain, poverty and so forth to be the result of sin committed in some former state of existence. One day not long since we called to see a man who was born without legs. He told us that no doubt in some former state he cruelly cut off some poor man's legs, and as a result has none himself in this life. Retribution, unreasoning and remorseless, is their only known form of justice. So Gaudama taught, so they believe, consequently, in order to become Christians, all their previous ideas of the origia and government of the world need to be uprooted.

To perceive the necessity for a Redeemer, they must learn how hideous a thing sin is, which involves a belief in a Living God who reigns over men individually and continually. This change from an utter disbelief in the existence or the possibility of the existence of a God, to a simple confidence in the fatherly love of the "God and Father of our Lord Jesus Christ," is not commonly arrived at without the most painful struggle of the heart, in the first place a struggle of resistance against such preposterous notions, finally a struggle to be rid of the blinding, stupifying effects of the former belief. The result is that Burman Christians are generally well grounded on these great truths that distinguish Christianity from Buddhism. Yet in many instances they have been so benumbed by the ethics of Gaudama, that a mere change in the object of worship seems to satisfy their consciences, at least until, in the practical enjoyment of the worship of a God who lives and hears and bestows, they discover the difference between such worship and the advantages to be derived from the mere act of prayer, when there is no hearer, no giver. Among those who have time to grow, may be many excellent men. There is one of whom I wish to speak particularly, a native preacher, supported by "a young lady in Truro," who gives promise of being a very useful man, so simple in his faith, so devoted in his service. I wish you might hear him preach. He speaks as if he had something to say, and wanted to say it effectively. I think the native Christians as a body compare favorably with Christians at home.

Some of your readers may be interested to know that I am able to do a little work. Last Sunday I preached in our town chapel for the first time. I have frequently spoken in social meetings, and led the meeting twice.

Enclosed is the result of a leisure hour, "God so loved the world," &c., in Burmese, written in English character. It will give some idea of what this language sounds like, and may please the young folks.

I remain, very truly, your Brother,
WM. GEORGE.

Bura the kin e (God's) tha (son) daw honorific) go (sign of accusation) yone kyee (believe) than thu (those) ajourg (all) doe (plural affix) thee (sign of nominative) pyet tsee gyeen (destruction) cho (at or to) m' youk (not arrive) tah wah yah (eternal) atheet' (life) go (accusative) yah (have) tsay (causal affix) ghyen hgnah (in order) mume (himself) knie (in) to bah dee (only) thaw (which) tha (son) daw (honorific) go (accusative) teune (gave) daw (honorific) mu (did) thee (nominative) tine ourg (until) lawkee tha (worlds sons) doe (plural) go (accusative) chyet (love) daw (honorific) mu (did) e (past tense affix).

God's Son believe those all destruction at not arrive, eternal life have in order to. Himself in only Son give did even to or until worlds sons love did.

You perceive that the idiom is the reverse of ours. Take the first word in the sentence as the subject or agent and begin at the last word of the verse, and we have as follows:—

God did love world's sons until he gave only Son in himself, in order to cause to have eternal life, and not arrive at destruction all those who believe his Son.

I send you this not by any means difficult passage of Burmese, to give you some idea of what it must be to talk. Almost every sentence is backwards and upside down. It is not much assistance to say "the construction is more philosophical than that of English." If you have space in your paper, it might be a gratification to some if you should insert this rendering of "God so loved the world," &c.

Yours in the love of the truth,

WM. GEORGE.

When I hear of a dancing party I feel an uneasy sensation about the throat, remembering that a far greater preacher had his head danced off in the days of our Lord. However pleasing the polkas of Herodias might be to Herod, they were death to John the Baptist. The caperings and wantonings of the ball room are death to the solemn influence of our ministry, and many an ill ended life first received its bent for evil amid the flippancies of gay assemblies met to trip away the hours.

I consider your very testy and quarrelsome people in the same light as I do a loaded gun, which may, by accident, go off and kill one.—Shenstone.